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the rector of a London parish, but, for some reason, never delivered, is to show how Christianity, in its entrance into the world, and in its progressive development, has adopted, assimilated, and consecrated—has “baptized,” as the author terms it—the ideas and customs and rites which belonged to other faiths, and the convictions which the growth of knowledge and culture has brought into Christian society. It traces, in clear and untechnical language, the contributions which were made to Christianity by Judea, Greece, Asia, and Rome, in its earliest history; follows the development of the Catholic church through the mediaeval period; discusses the influence of the Reformation and the Counter-Reformation, and closes with a calm estimate of the forces which are now operative in Catholic and Protestant churches. It is an impartial, learned, constructive book, and we can but regret that the London parish did not have the benefit which must have been derived from hearing the lectures. We are sincerely grateful that the author persisted in his purpose to write and to publish them. The point of view is much the same as that taken by Pfleiderer in his *Christian Origins*, but Dr. Gardner covers a wider range of history, and presents his conclusions in a way which leaves the impression of a more moderate and constructive, perhaps a more English, spirit.

Certainly, the book, free as the criticism is which pervades it, leaves the reader in a cheerful frame, with the conviction that God has spoken to his children at sundry times and in diverse manners, and that the supreme revelation which he has made in his Son fits into the world which he has created, absorbs and sanctifies what is best in it, and is able to maintain itself, not only by controlling the forces which operate in human society, but also by adjusting itself to the changing convictions through which a race, which is ever progressing in knowledge and culture, must pass.

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#### RECENT TREATISES ON SYSTEMATIC THEOLOGY

Students of theology will hail with interest the appearance of Dr. Strong's well-known *Systematic Theology* in a new dress.<sup>1</sup> The book has been before the public for many years and has already passed through seven successive editions. In these days, when so many tell us that systematic theology has had its day, this is no small tribute to pay to a com-

<sup>1</sup> *Systematic Theology*, a compendium and commonplace book, designed for the use of theological students, by Augustus Hopkins Strong, D.D., LL.D., in three volumes. Vol. I, *The Doctrine of God*. Philadelphia: Griffith & Rowland Press. xvii + 370 pages. \$2.50.

pendium of doctrine. Dr. Strong is not one of those who believe that systematic theology is an unchanging discipline in the sense that a dogmatic treatise once written needs no revision. The earlier editions of his book have given evidence of the industry with which he has followed the currents of contemporary thought and the patience with which he has laid their results under contribution. In the present edition the new material has so largely increased in bulk that it has proved no longer practicable to compress it into a single volume, and the result is a new work in three volumes, of which the first is now before us for review.

It would be a superfluous task at this late date to characterize Dr. Strong's work as a whole. It has been so long before the public that its character is well known to all students of theology. The purpose of this notice is simply to point out the nature of the changes which have been made in the new edition, and to comment upon their significance.

In amount the additional material is considerable. The 370 pages of the first volume now before us carry us only to the end of the doctrine of decrees, a point reached at p. 182 of the seventh edition, which bears the imprint of 1902. Thus, more than half the matter in the volume is new. The changes consist, however, in large part in the addition of new illustrative and explanatory matter and affect the general structure and plan of the work but slightly. So far as we have been able to discover, the Table of Contents remains unchanged, with four exceptions. These consist of the introduction, of a brief section under chap. ii (*The Material of Theology*) discussing "the relations of material to progress in theology;" of a section on ethical monism, under Part II, chap. iii, and of two subheadings under Part III, chap. ii, on the development theory of Harnack and the higher criticism in general. Frequent changes have, however, been made in the text, the most important of which occur in the discussion of miracle, in Part III, chap. i, and of inspiration, in Part III, chap. iii. The explanation of the changes, so far as they affect the structure of Dr. Strong's thought, and not simply the form, is to be found in the section on ethical monism, by which term the author describes a type of theism which lays greater stress upon the divine immanence than has commonly been the case in traditional theology. Readers of Dr. Strong's book, *Christ in Creation and Other Essays*, as well as those who have had the privilege of personal conversation with him, will remember that his thought has recently been moving along this line, and that the doctrine of the immanent Christ, or Word, as the fundamental theological conception, has come to hold a greater relative importance in his thought than was the case before. The present revision registers the effects of this changed emphasis and is an

interesting example of the way in which the new view-point affects a scheme of doctrine originally wrought out under very different presuppositions.

The place at which the change in point of view comes to clearest expression is in the treatment of miracle and of inspiration. Dr. Strong indeed retains unchanged his original definition of miracle as, "an event palpable to the senses, produced for a religious purpose by the immediate agency of God; an event therefore which, though not contravening any law of nature, the laws of nature, if fully known, would not without this agency of God be competent to explain" (p. 117). But he goes on to substitute therefor an "alternative or preferable definition," namely, that "a miracle is an event in nature, so extraordinary in itself and so coinciding with the prophecy or command of a religious teacher or leader, as fully to warrant the conviction, on the part of those who witness it, that God has wrought it with the design of certifying that this teacher or leader has been commissioned by him" (p. 118). In this alternative definition all reference to a miracle as an event inexplicable by the laws of nature, even if fully known, is omitted; and, in the further explanatory comment, it is distinctly stated as a merit that "it leaves it possible that all miracles may have their natural explanations and may hereafter be traced to natural causes, while both miracles and their natural causes may be only names for the one and self-same will of God" (p. 119). Thus, he goes on to say that

such wonders of the Old Testament as the overthrow of Sodom and Gomorrah, the partings of the Red Sea and of the Jordan, the calling down of fire from heaven by Elijah and the destruction of the army of Sennacherib, are none the less works of God when regarded as wrought by the use of natural means. . . . The virgin birth of Christ may be an extreme instance of parthenogenesis . . . and Christ's resurrection may be an illustration of the power of the normal and perfect human spirit to take to itself a proper body, and so may be the type and prophecy of that great change when we too shall lay down our life and take it again (pp. 119, 120).

The possibility of miracle is no longer explained in the old deistic sense as due to the action of a transcendent God upon nature, but as an evidence of the presence in nature of Christ, who is "none other than the immanent God manifested to creatures" (p. 123). The extent of the distance traversed between this point of view and that which is marked by the earlier definition is apparent to all. The only question which suggests itself is why, since Professor Strong has so firmly planted himself upon the new ground, he should any longer retain in his text evidence of the discarded position.

No less striking is the change in the treatment of inspiration. In the fourth edition inspiration is defined as that

special divine influence upon the minds of Scripture writers, in virtue of which their productions, apart from errors of transcription and when rightly interpreted, together constitute an infallible and sufficient rule of faith and practice (p. 95).

In the seventh edition, while retaining this definition in the text, the author suggests as an alternative the following (p. 104a):

Inspiration is that influence of the Spirit of God upon the minds of the Scripture writers which made their writings the record of a progressive divine revelation, sufficient, when taken together and interpreted by the same Spirit who inspired them, to lead every honest inquirer to Christ and to salvation.

In the present edition the earlier definition is finally abandoned and the second adopted as its substitute (p. 196). The point of the substitution consists in the fact that the inerrancy, upon which the first definition insists, is omitted in the second. The reference to errors of transcription falls away, and even the word "infallible" disappears from the final statement.

The effects of the change appear in the discussion which follows. The point insisted upon is no longer scientific accuracy, but religious efficacy. The record is (p. 198) "essentially trustworthy and sufficient;" in other words, we may reasonably presume "that the same Spirit who originally communicated the truth will preside over its publication, so far as is needed to accomplish its religious purpose." The chief proof of inspiration is to be found in the "internal characteristics of the Scriptures themselves, as these are disclosed to the sincere inquirer by the Holy Spirit" (p. 201). In the detailed treatment of the alleged errors of Scripture, the original position that (p. 108) "every advance in historical and archaeological discovery goes to sustain the correctness of the Scripture narrative, while the objector may be confidently challenged to point out a single statement really belonging to the inspired record which has been proved to be false" is abandoned, and we are told instead (p. 226) that "even if error in matters of science were found in Scripture, it would not disprove inspiration, since inspiration concerns itself with science only so far as correct scientific views are necessary to morals and religion." Where the earlier edition states (p. 103) that inspiration "went no farther than to secure an infallible transmission by the sacred writers of the special truth which they were commissioned to deliver" we now read (p. 215) that "inspiration did not guarantee inerrancy in things not essential to the main purpose of Scripture."

Here again, the explanation of the change of position is to be found in

Dr. Strong's conception of the immanent Christ. We read (p. 220) that "the unity and authority of Scripture as a whole are entirely consistent with its gradual evolution and with great imperfection in its non-essential parts." And the question, "How may we know what parts are of most value and what is the teaching of the whole?" is answered (p. 221): "The same Spirit of Christ who inspired the Bible is promised to take of the things of Christ, and, by showing them to us, to lead us progressively into all the truth."

It is not necessary to comment at length upon the significance of these changes. They are far-reaching in importance, involving the entire shifting of the basis of authority from an external and dogmatic basis to one which is spiritual and inherent. It is the more to be regretted that the insight so clearly expressed in the passages cited should not have been allowed to determine the treatment in other parts of the volume. Had this been done we cannot help believing that structural changes would have taken place more radical than any which we have discovered in our survey. Two such changes we may be allowed briefly to suggest in closing. The first has to do with the place of the religious experience itself as a source of theology; the second, with the vexed question of the significance of the historical element in revelation, or, in other words, the relation of the immanent Christ to Jesus of Nazareth.

So far as the first of these points is concerned, it is only necessary to say that Dr. Strong still retains the conventional order in his treatment of the introductory matter, passing directly from the arguments for the existence of God to the proof of the Scriptures as a revelation of God, without laying a basis for the transition in a preliminary discussion of the religious experience itself. Had he followed the latter method, which has become almost universal in modern theology, he would have been forced to the discussion of fundamental questions of principle which would have clarified his subsequent treatment and avoided some of the inconsistencies to which that treatment is now exposed. In like manner, had he taken note of the recent discussions of Harnack, Kaftan, and others, as to the nature of Christianity as a historic religion, and the extent to which the historic Jesus has significance as a norm of theology, he would have been forced to raise the whole question of the relation of the universal to the distinctive in religion and so would have gained a conception of the Logos, or the immanent Christ, more clear-cut and satisfying than that with which we actually find him operating. The result of this lack of preliminary discussion appears most clearly in the doctrine of the Trinity, which is conducted almost entirely along the older lines, and in which the original interest which led to the

formation of the doctrine, namely, the effort to reconcile the work of the historic Jesus with the universal activity of the Spirit of God finds inadequate recognition or, at least, inadequate expression. It is one of the misfortunes of theology as of all philosophical disciplines, that one cannot make a change at any point of his system without being logically committed to corresponding changes in all. We cannot but feel that more is involved in Dr. Strong's principle of the immanent Christ than has yet received full expression, even in his revised system.

But our present purpose is not so much to criticize as to congratulate. It is no slight achievement for any man who has taught theology as many years as Dr. Strong has done, to come to three score years and ten with as open a mind, as broad a sympathy, and as keen a vision as he has done, and we can only hope that he will long continue in his work as teacher of theology to exemplify these admirable qualities.

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Professor H. H. Wendt, well known to the English-speaking world as a brilliant New Testament student, has made an important contribution to the discussion of the broader theological questions in his *System der Christlichen Lehre*.<sup>2</sup> The introductory portion of the work contains a statement of the scientific problem of a Christian doctrinal system and a discussion of fundamental principles. Afterward the whole body of Christian divinity is presented in five sections under the headings—God and his eternal purpose of salvation, the world and man, Jesus Christ as the mediator of salvation, the mediating functions of Christianity (the church, the Gospel, and the sacraments), and sonship with God.

The author's view that Christianity is a specific type of *practical* piety reposing on a definite religious view of reality leads to the combination of ethics with dogmatics as equally essential to the organism of Christian doctrine and to the consequent effort to unite in thought objective truth and the ethico-religious life. At the outset true Christianity is distinguished from the truth of Christianity, the former is a given magnitude, and its original content is as surely discoverable by historical science as is the ground-type of Buddhism. The original type having been found, the genuineness of later forms, after discriminating the characteristic and permanent elements from the accidental and temporary, is determined by conformity with the type. But the proof of the truth of Christianity cannot be established

<sup>2</sup> *System der Christlichen Lehre*. Von Hans Heinrich Wendt. Vols. I and II. xvi + 676 pages. Göttingen: Vandenhoeck und Ruprecht, 1906 and 1907. M. 15.

after the manner of exact science. It can be accomplished, on the one hand, only by exhibiting the world-view and the solution of the world-puzzle which is supplied in the Christian ideas of God and his saving activity, and on the other hand, by reference to the Christian experience of a satisfaction of human need.

This refusal to separate apologetics from dogmatics and ethics is to be commended. For the instant that the truth of Christianity is tested by something outside of itself it is subordinated to the worth of that external standard. Dogmatics is the best apologetics. The truth of Christianity is really self-attesting after all, and the "proof" of it is found by an exposition of its meaning. But to regard Christianity, even in its beginnings, as a purely objective reality is to miss one of its essential features, the human experience, without which Christianity is only a theory and not a reality at all. For this reason we may dispute Wendt's claim that a knowledge of the true Christianity is separable from a knowledge that Christianity is truth. The true Christianity is known only to the true Christian. He to whom Christianity is not true does not know what it is.

How then, according to Wendt, is the original type discovered and what is it? By reference to the Scriptures: not, however, as inspired, for erroneous world-views, mutual disharmonies, and the uncertainty of interpretation disqualify them as an objective norm. But the use of the New Testament Scriptures primarily and of the Old Testament secondarily, as the nearest documentary sources of the knowledge of original Christianity, brings us to the standard test of all that professes to be Christian, namely, the evangel of Jesus. Jesus, therefore, has a definitive significance for Christianity, not so much in himself as in his evangel, for this is the standard test of every estimate of his person. The essential content of his evangel is the revelation of God the Father and his purpose to save. In the final analysis this, and not the view of the person of Jesus held by the apostolic church, is Christianity. Many objections to this view are answered by Wendt, but the most important remains unanswered: Even if Jesus' preaching of the fatherhood of God is the touchstone of Christianity, yet that fatherhood can be apprehended only through the quality of sonship exhibited in Jesus, which again is conditioned on human interpretative power. Thus Wendt does not get rid of the Christian (including, of course, the apostolic) consciousness as a constituent element of Jesus' revelation of the Father.

Jesus' preaching of the fatherhood of God and the divine purpose of salvation is the governing conception of the author's whole body of theology, and it becomes the objective basis of religious authority. God



is absolute personality, distinct from the world, unchangeable and necessary love-will. Out of this is developed a world-knowledge which carries the scientific and philosophic view of the world up into the highest interpretation of the universe and which, again, satisfies the human longing for the assurance of a blessed supermundane fellowship with God. With this is connected an optimistic doctrine of man and his destiny.

The mediatorship of Jesus has two ground-forms—revelation and expiation, the former being primary. The redemptive facts are not isolated wonders, such as miracles and prophecies, but those processes of ethico-religious life which are set in operation through Jesus' revelation. The most signal of these, to wit, the impulse to abandon sin and love God, flows from his death on the Cross. Jesus saved men from the guilt of sin by saving them from its slavery. In this sense only is he a "ransom."

Wendt accepts the "homousios" of the Athanasian Creed though in a sense which differs from the original. He has no place for the pre-existence of Christ, does not believe that Jesus taught it, and says that the distinction between the creaturely and the divine must be made "*within Christ's humanity*" (p. 382). But he does not mean that Jesus was merely a man. "He was Son of God in a unique sense—the mediator of the highest divine revelation of redemption and the bearer of the true divine essence," moral identity.

It is not surprising to find the author rejecting the belief in the reanimation of Jesus' body after death. He regards the New Testament narratives relating to it, not as accounts of the resurrection, but as intended proofs of it. The true resurrection, he urges, consists in Christ's continued personal existence and blessedness in the spiritual world, and that this is what Jesus himself taught and what Paul believed. The author thinks, moreover, that since the hope of the Christian is not in a renewal of this earthly life, but in a heavenly life with its eternal blessedness, any supposed connection between the physical resurrection of Jesus and our own resurrection is annulled. The significant thing about Wendt's view is that it voices not so much the scientific objections against a physical resurrection as the religious conviction that the traditional view is antithetic to a true conception of Christianity. But we cannot help wondering whether he has not allowed preconceptions of what Christianity ought to be to determine what must have happened at its beginning.

Professor Brown's *Christian Theology*<sup>3</sup> is a natural sequel to his history of attempts at a definition of Christianity, published three years ago. The

<sup>3</sup> *Christian Theology in Outline*. By William Adams Brown, Ph.D., D.D. New York: Scribners, 1906. xiv+468 pages. \$2.50.

aim of the present work is to aid people who hold to faith in Christ and make their home in the Christian church to unite inherited religious conviction with modern modes of scientific and philosophic thought without damage to either. It is, in effect, a reinterpretation of Christianity for the modern man of reflective mind. That is to say, it is a book of definitions. Almost every question of importance in the whole range of theology is touched, and if not always satisfactorily, at least suggestively. Perhaps if the book had taken a narrower range it would have been improved in clearness and warmth for at times the wealth of the author's learning and the depth of his thought have been cramped into too narrow a space.

Accepting Schleiermacher's position, now become axiomatic, that theology rests on personal religious experience as its basal fact, Professor Brown goes beyond that famous theologian in holding Christian theology to be a *normative* science with the further practical aim of giving clearness to thought and definiteness to purpose. Accordingly it proceeds from Christian experience to the God revealed in that experience. The subject-matter of theology is not the religious experience itself but the "unseen spiritual reality" which is brought to experience. That is, Christianity brings into view "something" objectively real to be interpreted by the theologian. But how we get to know that "something" the author does not make plain. Like other theologians of the Ritschlian school of which he may be fairly reckoned a member, he does not seem to have a clear theory of religious knowledge.

Religion is defined as the life of man in relation to God, "a relation personal and pre-eminently practical." The Christian religion springs out of the Christian revelation. But, disagreeing with Wendt's view that the touchstone of Christianity is found in Christ's preaching of the Gospel, he contends that the exact relation of the historic Jesus to the Christian religion remains a problem. Christianity is a progressive religion; "it is not exhausted in the original revelation of God in Christ, but includes also the entire process through which that revelation is made effective among men." This prepares us for the author's explanation of what he means by the *finality* of the Christian religion:

that through all the stages of this progressive self-manifestation of God, the person of Christ remains the controlling factor; that he still keeps his place, and, we believe, will continue to keep it, as the highest realization of the divine ideal, and the most powerful means of realizing that ideal among men (p. 50).

The revelation as well as the religion must therefore be progressive. I observe that the name *Christ* rather than *Jesus* is mostly used, but what the author means by that term is often difficult to tell. He accepts

Schleiermacher's dictum that revelation in a special sense may be said to occur only when a common religious life is produced, but why should that be so if religion is primarily a personal matter, and if, as the author says (p. 68), "the religious authority of Protestantism is . . . the Bible as interpreted to the individual by the Spirit of God"?

It is said that the Bible preserves the contents of the Christian revelation in "permanent and authoritative form," but it is not a law book; its authority consists in its spiritual effectiveness, and that in the final analysis is what is meant by calling it inspired—a very helpful and illuminating treatment which reminds us of the old Anabaptists.

The principal Christian religious conceptions are treated under the following divisions: "The Christian Idea of God," "The Christian View of the World," "Of man and His Sin," "Of Salvation through Christ," "Of the Christian Life." This order is said to be "most convenient." But would it not be more scientific to regard the proper order of treatment as determined by the nature and relations of the fundamental Christian principle? It seems also to the reviewer that it would be more in keeping with the author's own view of the relation between Christianity and theology to take the last topic first.

There is space to refer to only two or three of the many extremely interesting statements of this work. God is described as absolute personality. Not will but *character* is fundamental in that conception. The Christian idea of God as Father involves a redefinition of the commonly received extra-Christian attributes of God. A keen and discriminating criticism of the traditional arguments for the divine existence follows, and with it an attempt to deepen their spiritual significance. With regard to all the rational "proofs" of God's existence the author finely says: "The God whom they prove may be God, but he is not the Father of our Lord Jesus Christ." Might we not go a little farther and ask, How can any being who is not the Father of our Lord Jesus Christ be regarded by the Christian as God?

The chapter on "Christ, the Mediator of Salvation," seeks to bring out the religious significance of the traditional ascription of a double nature to Christ, his pre-existence, his incarnation, his humiliation, and his exaltation. They are predicates of faith, not bare statements of fact. Brown does not speak decisively, so far as I have noted, of the physical resurrection of Christ, but he says:

It is enough to know that the Master who drew men with such persuasive power while upon earth, still lives and loves those for whom he showed his care here. . . . This is a truth which is consistent with very different conceptions of

the life after death, and has its support less in any detailed information derived from the early witnesses of the resurrection than in our present experience of Jesus' continued influence, and the witness of history to the growing supremacy of his kingdom among men (p. 348).

A good deal is made of the "mediatorial function" of the church, but while Brown distinguishes it as a religious society from the kingdom of God and from the ecclesiastical organization as well, when he comes to the doctrine of the sacraments we are thrown into doubt as to the real meaning, for we find him saying that the sacraments "are means through which spiritual influence is actually conveyed to men, and the communion between man and his Maker is rendered more real and vital." Here is that latent realism which it is so hard for Protestants to discard.

This work is significant of the present powerful influence of modern Lutheran theology among the Calvinistic churches, and the influence appears, on the whole, to deepen and vitalize the religious character of those churches. Professor Brown's book may not be read by the people, but it must be read by the American theologian.

Professor Terry's *Biblical Dogmatics*<sup>4</sup> is an attempt, as the author says, to present "the old abiding truths" in a manner somewhat new. In fact, he is careful not to exploit any "strange doctrines." His method of exposition is based on the persuasion that the Bible is "a remarkably self-interpreting book," when its different portions are studied in their proper historical connections and in the light of contemporary literature and circumstances, so that a single system of theology may be constructed out of it. The difference in view-point of the biblical writers is not overlooked, but they are regarded as mutually complementary, never as opposed. The whole work exhibits an intimate acquaintance with the language of the Scriptures and a reverent submission to their teachings, without any of the bitterness toward opponent, which, unfortunately, so often appears in works similarly conceived. On the contrary, there is a frank acknowledgment of the value of critical studies. None the less it seems to the reviewer that the harmonistic purpose interferes at times with freedom of interpretation and a full recognition of differences in the writers, while at times they appear to be made to say more or less than they really do. Only thus can we understand such a statement as the following: "We find nothing in these sacred writings which, rationally interpreted, conflicts with any clear disclosures of scientific research." Professor Terry, of

<sup>4</sup> *Biblical Dogmatics: An Exposition of the Principal Doctrines of the Holy Scriptures*. By Milton S. Terry, D.D. New York: Eaton & Mains, 1907. xviii + 698 pages. \$3.50.

course, does not accept "the necessitarian doctrine of inspired verbal inerrancy," or Bible infallibility, as an essential outcome of the Protestant principle, for, as he says, "the Bible is not God;" but he holds that the explicit revelation given by Jesus Christ is the "final test of every doctrine and every question of morals," the Scriptures, understood in the light of his teaching, are the final authority in matters of faith and practice. Their truths are "self-evidencing." But after all is not this position, in the last analysis, the same as that of the rationalist, namely, the teaching of the Bible "commands the honest assent of the reason and the conscience"? Is not the view that the Bible is at bottom a book of doctrines—a view suggested by the very title of the work—a mistaken one?

On the other hand, it is impossible to speak of the author's familiarity with the Scriptures, his illuminating treatment of their ideas, his critical handling of questions as to their meaning and value, linked with a deep conviction of their spiritual force, and, withal, his broad and charitable spirit, in any language but that of praise and admiration. Also the order of treatment, namely, first, the constitution and possibilities of man; second, the manifestation of the Christ; third, our Father in heaven, which is the reverse of that followed by confessional theologians, is, I think, the natural order. The work closes with a select bibliography and indexes.

*The Christian Faith*,<sup>5</sup> by Professor Curtis, is out of the ordinary line of works of this class. It is by no means destitute of learning and broad acquaintance with the great problems of science and philosophy, but its language is so free and unconventional as to be fairly startling. He writes for the layman as well as for the theologian. The author's own independence and positiveness correspond with the individualism and emphasis on personality which characterize his cast of thought—a very wholesome correction to the present trend toward immanency and pantheism. Curtis begins, like Terry, with a discussion of *man* and he ends with *the triune God*. He keeps fairly within the lines of Arminian orthodoxy. The cock-sureness of the author in some points of great difficulty does not add to the convincingness of the work. It ought, however, to be widely read.

Dr. J. Agar Beet<sup>6</sup> has written a manual of liberal orthodoxy based on the principles of rationalism combined with biblicism. The main interest of the book is in "the last things," to which about 120 pages are devoted in order to bring out the author's view of the future state. The Bible is

<sup>5</sup> *The Christian Faith, Personally Given in a System of Doctrine*. By Olin Alfred Curtis. New York: Eaton & Mains, 1905. xi+541 pages. \$2.50.

<sup>6</sup> *A Manual of Theology*. By Joseph Agar Beet, D.D. New York: Armstrong; London: Hodder and Stoughton, 1906. xi+588 pages.

used too much like a textbook. The different portions of the treatise are joined, rather than built, together.

Professor Valentine<sup>7</sup> has written a two-volume work on the lines of Lutheran orthodoxy slightly modified. It embodies his lectures to students in the seminary at Gettysburg, Pa., and on every page bears evidence of the author's love for his Church and assurance of the truth of her doctrines. The whole body of Christian theology is treated with much fulness. It was his intention to add to the introduction a chapter on the authority of the Scriptures, but that was prevented by his lamented death. The publication of the work fell to the lot of his son, M. H. Valentine.

Professor Hall's<sup>8</sup> *Introduction* is the first of an intended series of ten volumes, covering the entire theological field as commonly outlined. The aim is instructive rather than investigative. There is, he says, an "immutable body of truths contained in the primitive Catholic faith." It is admitted that no great work of systematic theology has yet been produced on Anglican lines—a defect he hopes to remedy. The declaration that "every particular Catholic church" possesses "authority in doctrine," and his claim that "these doctrines are contained in a deposit of faith which was committed to the church of God in pentecostal days; that it is the double advantage of a Catholic theologian that he is taught the premises of his science by the Spirit-guided Church, and receives sacramental grace within the church to master the truth thus conveyed to him" (p. 18), sufficiently indicate his accepted limitations and the class of readers he may expect to reach.

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### SOME PHILOSOPHICAL DISCUSSIONS OF RELIGIOUS PROBLEMS

In the latest books of Professors Sterrett,<sup>1</sup> James,<sup>2</sup> and Rogers,<sup>3</sup> we have fresh and stimulating discussions from widely different points of

<sup>7</sup> *Christian Theology*. By Milton Valentine, D.D., LL.D. Philadelphia: Lutheran Publication Society, 1906. Vol. I, iv+476 pages. Vol. II, vii+454 pages. \$5.

<sup>8</sup> *Introduction to Dogmatic Theology*. By Rev. Professor Francis J. Hall, D.D. New York: Longmans, Green & Co., 1907. xlii+273 pages. \$1.50.

<sup>1</sup> *The Freedom of Authority: Essays in Apologetics*. By J. Macbride Sterrett, D.D. New York: Macmillan, 1905. 319 pages. \$2.

<sup>2</sup> *Pragmatism: A New Name for Some Old Ways of Thinking*. Popular Lectures on Philosophy. By William James. New York: Longmans, Green & Co., 1907. 307 pages.

<sup>3</sup> *The Religious Conception of the World: An Essay in Constructive Philosophy*. By A. K. Rogers, Ph.D. New York: Macmillan, 1907. 284 pages. \$1.50.